Coul. 5.

THE CHRISTIANS WELCOME To THE COVRT OF Heauen, OR *A Joyfull Translation.*

A SERMON PREACHED before an Honourable, and Worshipfull Auditorie, at the solemne Funerall of that Worshipfull, vertuous, and truly religious Gentlewoman, Mistris IANE FERRERS *deceased, late wife to the Worshipfull* Mr. William Ferrers *Esquire, and daughter to the Right worshipfull* Sir PETER VAN-LORE *of London Knight.*

At Saint *Leonards Bromley* on the backside of *Stratford Bowe*, in *Middlesex* neare London; by *Nathanael Cole*, Minister and Preacher there.

Blessed are they which are called vnto the Mariage Supper of the Lambe, Reu. 19. 9.

LONDON,
Printed by *I. H.* for *H. H.* and *G. G.* and are to be sold at the *Golden Flower Deluce* in *Popes-head Alley*. 1625.

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At Saint Leonards Bromley on the backside of Stratford Bow in Middlesex neare London, by [illegible] Minister and Preacher there.

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Printed by *I. H.* for *H. H.* and *G. G.* and are to be sold at the *Golden Plower Deluce in Paper-head Alley.* 1625.

TO THE WORSHIPFVL AND MY VERY MVCH respected good Friend, Maſter WILLIAM FERRERS, of Saint Leonards Bromley in *Middleſex*, Huſband to the late deceaſed, Miſtris *Iane Ferrers*, Grace and Peace.

SIr, may I intreat you, to accept from the Preſſe, that which you preſſed me by word of mouth to treat of; It is the ſame as I preached in ſubſtance, though ſomewhat enlarged in circumſtance; I ſhall the leſſe doubt of your acceptance, it being your owne choice. I cannot but make mention, how it was occaſioned, by ſome ſpeech of your beſt beloued a little before her death, (ſo much the more to be regarded) who thought, ſhe heard a voice, ſaying, Come my Chil-

dren, come to heauen. *And I am perſwaded, it was the inward voice of the Spirit of God, comforting her moſt in her greateſt affliction, aſſiſting her moſt againſt Sathans temptations, aſſuring her fully of her owne ſaluation; and hereupon you did well to allude vnto this preſent Text. I cannot omit what in publike I related, concerning her commendation, and the rather for your fuller content, and better ſatisfaction. She was commended for her life, and for her death. For her life, it was commendable.* 1. *Before God in regard of her piety.* 2. *Before men in reſpect of her charity, and workes of mercy. For her pietie, ſhe had learned Saint* Pauls *doctrine,* Tit. 2. 11, *&c. For the Grace of God (that is) the doctrine of Saluation, taught her to deny vngodlineſſe, and wordly luſts, and to liue ſoberly, righteouſly, and godlily, in this preſent world. She liued ſoberly, in regard of her ſelfe; righteouſly, in regard of others; godlily in regard of God. Her heart was ſound in Gods ſtatutes; She did ſee vnto this, that ſhee and her houſe might ſerue the Lord; She was diligent in hearing the word, that if ſhe were well, not a Sermon ſhould paſſe her; and as carefull in reading the Scriptures, and other godly bookes; And if ſhe doubted of any thing (which I note as a rare and admirable*

admirable example) *ſhe would ſeeke the law of God at the Miniſters mouth; and neuer be at quiet till by mee or ſome other, ſhe were reſolued. She made moſt of Gods Miniſters, and all ſuch as feared the Lord, inſomuch that ſhe could not endure a vile perſon to dwell in her houſe; and which is more rare, ſhe being very young, began like good King* Ioſiah, *betimes to ſeeke the Lord. For her charity, and works of mercy towards the poore, and thoſe in diſtreſſe, let* Bromley *ſpeake; She did faithfully and conſcionably diſcharge Saint* Pauls *charge giuen to rich men of this world, laid downe,* 1 Tim. 6. 17. *For ſhe being rich, was not high-minded, nor truſted in vncertaine riches, but in the liuing God, who giueth vs richly all things to enioy; ſhe did good, was rich in good workes, ready to diſtribute, willing to communicate; laying vp in ſtore for her ſelfe a good foundation againſt the time to come, that ſhee might lay hold on eternall life. She was pitifull to the diſtreſſed, courteous towards all, liberall to the poore, daily relieuing them in all their ſickneſſe, that none ſhould want if ſhe knew of it; and moſt bountifull in giuing foode conſtantly; and weekely relieuing at her houſe, at a certaine time, with meat and drink, at leaſt twelue houſholds; which courſe, God bee*

thanked, your Worſhip doth ſtill continue, and God grant you may long ſo doe, to his glory and the good of the poore, that the poore may bleſſe God for you, and you in God. Thus dead ſhe is in regard of her preſence, but aliue for euer in regard of her good name. For the righteous ſhall be had in euerlaſting remembrance.

Dead ſhe is, but not loſt; for none are loſt whom God doth finde; Non amiſſa ſed præmiſſa, *Not loſt but ſent before, and we muſt all follow, God knoweth how ſoone. Thus the Church hath forgone a worthy member; Her parents a moſt dutifull and obedient childe; Her husband a moſt vertuous, faithfull, comfortable, and louing wife; Her Childe a moſt indulgent Mother; All her neighbours, a courteous, humble, and lowly Gentlewoman; and all the poore of this pariſh, a moſt liberall, bountifull, and releeuing friend. Concerning her death; She did daily prepare for it. All the daies of her appointed time did ſhe wait till her change came. She did beare her ſickneſſe patiently, and thankefully; reſoluing with* Iob, *Though the Lord kill'd her, yet ſhe would truſt in him. She was patient in tribulation; inſtant in praier; keeping ſilence, becauſe God did it; ſhe deſpiſed this world and all things in it, accounting all as*

dung

dung to win Chriſt; She did willingly forſake Father and Mother, Husband and Childe, kindred and friends, houſe and lands, and all for Chriſts ſake, deſiring with Paul, to be diſſolued, and to be with Chriſt; *She often commended her ſoule to God, ſetting her affections vpon heauen and heauenly things; And (wherein she may be a patterne to vs all) in her ſickneſſe ſhe firſt conſulted with God; firſt ſending for the Elders of the Church, before the Phyſitian of the body; and as ſhee liued innocently like a Lambe, ſo ſhe died; She liued in Gods feare, and died in his fauour; and I am fully perſwaded, that her ſoule is moſt ioyfully tranſlated, and doth enioy the bleſſed welcome of our Sauiour to the Court of Heauen; And what ſhould I ſay more? but as* Salomon *ſpeaketh,* A woman that feareth the Lord, ſhe ſhall be praiſed; Giue her of the fruit of her hands, and let her owne workes praiſe her in the gates, Pro. 31. 30, 31. *Thus, (good Sir) I ceaſe to ſpeake further of her, being dead, and the rather to auoid the ſuſpition of flattery, and cenſure of vaine-glory. God grant we may all ſo prepare our ſelues for God, that we may inherit his kingdome prepared for vs. And ſo beſeeching you to accept of this in good part, if not for the Author of the*

worke,

worke, yet for the Author of the Text; taking it as a token of my loue, and testimony of my thankefulnesse, I leaue it vnto you as a Memoriall of your best Beloued, euer resting,

Your poore painfull Pastor

in Christ to commmand,

NATHANAEL COLE.

THE CHRISTIANS WELCOME TO THE COVRT OF HEAVEN.

Matth. 25. 34.

Come ye blessed of my Father, Inherit the Kingdome, prepared for you from the foundation of the world.

THis Text is part of the liuely description of the last generall, and dreadfull day of Iudgement, set downe from the 31. verse, to the end of the Chapter. In which description, obserue in generall two things; First, the glory of the Iudge, 31. verse; Secondly, the Office of the Iudge, from 32. to the end. His glory appeares; that whereas in his first comming, he came in humility, pouerty, and in his proper infirmity; in his second comming, hee shall come accompanied with all his holy Angels, in great State, Power, Dignitie, Maiesty, Grace, and Glory; v. 31. He shall come in Glory, and sit vpon the Throne of his Glory. What this Throne is, and the manner

offitting, Scripture hath not reuealed; therefore, where Scripture hath no anſwer, man muſt haue no queſtion. Secrets belong to God; Reuealed things to vs, and to our children, *Deut.* 29. 29. His Office appeares in two things; Firſt, *Quid facturus*; what he will doe. Secondly, *Quid dicturus*; what he will ſay. What this Iudge will doe, appeares in foure things; Firſt, *Iudicandos congregando*; by gathering together all nations, of all times, callings, conditions, ſexes, ages, order, or degree whatſouer. Secondly, *Congregatos ſegregando*: by ſeparating them ſo gathered, one from another, verſe 32. both laid downe. Thirdly, *Segregatos collocando*; by placing of them ſo ſeparated; his ſheepe, *i.e.* the Elect, on his right hand, and the Goates, *i.e.* the Reprobate, on his left hand, 33. verſe. Fourthly, *Iudicatos remunerando*; by rewarding them ſo iudged according to their works; ſet downe, verſe the laſt. What this Iudge ſhall ſay, appeares, *Diſceptando*; by arguing, reaſoning, and debating the matter, both with the Elect and Reprobate. In which diſceptation I obſerue foure things; Firſt, the Iudge his giuing of ſentence; Secondly, the reaſon of it; Thirdly, their Apologie, replie, or excuſe; Fourthly, the Iudge his anſwer, either commending or condemning; from, verſe 34. to the end of 45. The ſentence giuen is twofold; Firſt, of abſolution; Secondly, of condemnation. That of condemnation is laid downe, verſe 41. *Goe yee curſed, &c.* The other of abſolution is in my Text, *Come yee bleſſed of my Father, &c.*

From this Coherence, many obſeruations might bee gathered, but I will content my ſelfe with theſe few, which are chiefeſt.

Firſt, from the glorious comming of the Iudge, I obſerue, That the day of Iudgement will be a moſt terrible, & dreadfull day, eſpecially to the vngodly, thus called, That great

great and notable day of the Lord, *Acts* 2.20. Teaching vs, that knowing the terror of the Lord, wee perswade men, 2 *Cor.* 5.11. And what manner of persons ought wee to be in all holy conuersation and godlinesse, &c. and to be diligent to be found of Christ in peace, without spot and blamelesse, 2 *Pet.* 3. the whole Chapter.

Secondly, from the gathering of all Nations before him, I obserue, That none can escape this iudgement, neither man nor Angell; for wee must all appeare before the iudgement Seat of Christ, &c. 2 *Cor.* 5.10. Teaching vs, to make conscience of euery sinne, to looke into our estates, and whiles wee haue time, to prepare our selues, that wee may stand boldly before the Sonne of Man. Reade *Luke* 21.35. at large. Herein endeauouring our selues, to haue alwaies a conscience voide of offence, toward God and Men, *Act.* 24.15,16.

Thirdly, from the separation of the Elect from the Reprobate, I obserue, that the Church in this life shall be a mixt company of good and badd, and neuer perfect till this separation bee; Teaching, to confute the *Perfectists*, *Anabaptists*, *Brownists*, *Separatists*, *Papists*, and all that dreame of perfection, or make a separation from the Church.

Fourthly, from his placing some on the right hand, others on the left, I obserue, what an high account God makes of the godly, and how basely he esteemes of the wicked; Teaching vs, to haue the true properties of the sheepe, as purity, meekenes, fruitfulnes; To heare Christs voice, to be knowne of him, and to follow him, *Iohn* 10.27. following him in the regeneration, as obedience, loue, patience, humility, &c. *Mat.* 19.28.

Lastly, from his rewarding of them, I obserue both his mercy and his iustice; Againe, that men shall be condemned alwell for sinnes of Omission, as of Commission; Teaching

ching vs, to bee full of good workes, and take heede how we neglect the duties of piety towards God, and the works of mercie and charity towards the poore, as in this place. And this for the coherence.

Now particularly of the Text it selfe, *Come yee blessed, &c.* In the whole verse, I obserue foure things; First, who shall giue sentence? The King, *i.e.* Christ, called before, v. 31. the Son of Man, & here, the King; shewing, that he sitting now in glory, gouernes his Church, makes lawes, punisheth transgressours, and rewardeth the obseruers, as at the iudgement shall appeare. Secondly, vpon whom shall the Sentence passe? Them on his right hand, *i.e.* the Elect. Thirdly, when will he giue this Sentence? *Then*; *i.e.* after the separation; Fourthly, the Sentence it selfe, and that is in the Text, *Come yee blessed, &c.* And of this I am to speake; It is Christs definitiue sentence of absolution, which he shall pronounce vpon all the Elect, at the day of iudgement, calling them to the Kingdome of Heauen: and so I come to the diuision of my Text.

Come ye blessed of my Father, Inherit the Kingdome, &c.

In this blessed Sentence, I obserue three points.

First, Christs Inuitation: *Come ye blessed of my Father.*

Secondly, Christians Exaltation: *Inherit the Kingdome,*

Thirdly, Gods Predestination: *Prepared for you, &c.*

He inuites, by grace; *Ye blessed of God*: by glory; *inherit*; and by prouidence: *Prepared from the beginning of the world.* His Inuitation gracious; our Exaltation glorious, Gods Predestination both gracious & glorious, gracious, in intention: glorious, in execution. In the first, see Christs tender affection; *Come, &c.* In the second, our erection; *Inherit, &c.* In the third, our Election; *Prepared, &c.* *Come yee blessed*; there is our Entertainment. *Inherit the Kingdome.*

Kingdome; There is our Aduancement. *Prepared for you from the beginning*, There is our Establishment. *Come* then, for I am willing; *Come*, for I am able; *Come*, for I am faithfull; Willing, for, yee are blessed of my Father; And, it is his pleasure to giue you the Kingdome, *Luke* 12.32. Able to giue you possession; for, all power is giuen vnto mee in Heauen and Earth, *Matth.* 28.18. *Inherit the Kingdome*. Faithfull, for I haue promised, now I will performe it; *Faithfull is hee which calleth you, who also will doe it*, 1 *Thes.* 5.24. onely of my meere grace, no desert of yours, for, it is *prepared from the beginning, &c.*

Now in particular of each; and first of the Inuitation, in these words; *Come yee blessed of my Father*. But first a question may be asked, why doth Christ beginne with the Sentence of absolution? *Answer*, Because God is more prone to mercy, than to wrath and iustice; the Lord doth magnifie his mercy aboue his iustice; his iustice is as great as his mercy, because they are both infinite, yet he is more ready to execute mercy; he is not of his owne nature apt to wrath, but as he is forced by disobedience. Hee delighteth in mercy, *Micah.* 7.18. He is slowe to anger, plenteous in mercy, *Psal.* 103.8. as in the second Commandement, he executes iudgement vnto the third and fourth generations, but sheweth mercy vnto thousand generations.

In the Inuitation I obserue three things:
1. The Call it selfe. *Come.*
2. Person Calling. *Christ.*
3. Persons Called. *Ye blessed, &c.*

Come.] This word is a word of motion, or promotion; In euery motion, there is *terminus à quo*, and *terminus ad quem*; from what, and to what wee must come; wee must come, *à mundi diuitijs*; from the riches and profits of the world; *à carnis delicijs*, from carnall delights and plea-

sures; *a dæmonis illecebris*; from the alluring baits of the Diuell; *à cordis vitijs*; from the vices of our owne hearts; *ad nuptias cælestes*; to the mariage Supper of the Lambe; All things are ready, come to the mariage, *Matth.* 22.4. Here is a Kingdome prepared, *Come*, and *Inherit*; and thus it is in this place a word rather of promotion, containing in it the sweete Welcome, courteous greeting, and louing imbracement of our blessed Sauiour, which hee will shew to all the Elect; *Come*.

I reade in Scripture of diuers kindes of Calls, but this differs from them all. There is a voluptuous Call, a wanton Call. *Come on*, let vs enioy the good things present, &c. at large, *Wisd.* 2.6, 7, 8. *Come*, let vs take our fill of loue (saith the *Whore*) vntill the morning, let vs solace our selues with loues, *Pro.* 7.18. There is a malicious Call; either to conspire subtilly; or to accuse craftily; or to kill deadly; as, *Come*, and let vs deuise deuices against *Ieremiah*; *Come*, let vs smite him with the tongue (by false accusation,) *Ier.* 18. 18. *Come, let vs lay wait for blood, &c. Pro.* 1.11. This is the heire, *Come*, let vs kill him, and seaze on his inheritance. *Mat.* 21.38. There is an ambitious Call; *Come, let vs build vs a Citie and Tower, whose toppe may reach to heauen, &c. Gen.* 11.4. All which are the Calls of the Diuell and his instruments; sauouring either of vanitie, temporality, or dreaming of the soules mortality, as the first; or of malice, enuie, and crueltie, as the second; or of pride, and vaine-glory, as the third: whereas this blessed Call of Christ, is in mercy, dignitie, humilitie, *(Who humbleth himselfe to behold things that are in heauen and earth, Psal.* 113.6.) and shall be to all eternity. There is a Religious Call, the Call of the godly: *O Come, let vs sing vnto the Lord. O Come, let vs worship and bow downe, Psal.* 95.1.6. *Come, and let vs returne to the Lord, Hos.* 6.1. *Come, and let vs goe vp to the house*

of

of God, Micah. 4.2. Of this sort is the Call of Christ; and it is twofold; gracious, in this life: *Come vnto mee all yee that are weary, and heauy laden, and I will refresh you*, Matth. 11.28. *Come now and let vs reason together, &c.* Esay 1.18. Glorious in the life to come, as this in the Text, *Come ye blessed of my Father*. The world calls, *Come vnto me*, but *Ego deficiam*, I will faile you. The flesh calls, *Come vnto me*, but *Ego inficiam*, I will infect you. The Diuell calls, *Come* to mee, but *Ego interficiam*, I will destroy you; But Christ calls, *Come vnto me*, *Ego reficiam*, I will refresh you, with the foode of my word, and grace here in this life, and for euer will I satiate you with my glory; Therefore *Come yee blessed of my Father*.

The Vses of this doctrine deliuered are diuers: First, it confuteth the Papists, whose opinion is this, that we must not come to Christ immediately by our selues, but by intercession of Saints; their reason is, because Christ is now exalted in Maiesty and Glory; whereas we see, that Christ on earth, said, *Come vnto mee all ye that are weary, &c.* and at the day of iudgement will say, *Come yee blessed of my Father*, without any intercession of Saints. And let vs marke it; he saith not, *Come* to mine: *Come* not to my mother, nor to my Saints, nor Martyrs, nor Angels, but, to me. *Come* your selues, send not others; seeke not helpe of others, neither vse meanes by others; I bid you come to my selfe, *Come yee blessed of my Father*. *None come to the Father but by mee*, *Iohn* 14.6.

Secondly, this must teach vs to hunger and thirst after this day, earnestly to long for it, *desiderio desiderare*, with a longing desire to long after it, that wee may bee partakers of this blessed Call; wee should bee euen rauished with it, that each one may say in his heart; My soule breaketh for the longing, and the very feruent desire, that it hath alway vnto thee O blessed Sauiour, to enioy thy blessed Call,

Psal.

Pſal. 119.20. Saying with *Paul, I deſire to depart, and to bee with Chriſt, which for mee is beſt of all, Philip.* 1.23. Saying with *Dauid, O Lord, when wilt thou come vnto me, Pſal.* 101.2. *As the Hart panteth after the water brookes, ſo panteth my ſoule after thee O God. My ſoule thirſteth for God, for the liuing God; When ſhall I come and appeare before God? Pſal.* 42. 1.2. *My ſoule longeth and fainteth for the Courts of the Lord, &c. Pſal.* 84. 1,2.

Thirdly, this Call of Chriſt muſt teach vs; as with patience to expect and wait for the fruition of it, ſo in all humility to admire at the vnſpeakable goodneſſe, loue, and fauour of Chriſt in vouchſafing ſuch mercy, to call vs to tread his Courts, and to be his aſſociates; What are we, that we ſhould be offered ſuch fauour? Lord, *What is man, that thou art mindefull of him, and the Sonne of Man that thou ſo regardeſt him? Thou haſt made him a little lower than the Angels, and crowneſt him with glory and honour, Pſal.* 8.4,5. *What is man, that thou ſhouldeſt ſo magnifie him? and that thou ſhouldeſt thus ſet thine heart vpon him? Iob* 7.17. Thou ſetteſt him on high; with long life wilt thou ſatisfie him, and ſhew him thy ſaluation, *Pſal.* 91.14,15,16. *O bonitas effuſa, O ineffabilis affectio.* O the exceeding and bountifull goodneſſe, O the vnſpeakable loue and affection of Chriſt; *O the depth, &c. Rom.* 11.33.

Thus of the Call it ſelfe, *Come.* Now of the perſon calling, that is, Chriſt the King and Iudge. In his firſt comming, he came in humility, to call vs into the Kingdome of grace; In this his ſecond comming, hee ſhall come in maieſtie to call vs to the Kingdome of glory. When hee was on earth, he ſaid, *Come vnto mee yee that are weary and heauy loaden, and I will refreſh you*; but now he will ſay, *Come yee bleſſed*, disburdened of this and all other loades, I will glorifie you. In the firſt, he came not to call the righteous, but

but ſinners to repentance; In this ſecond, hee will call not all, but the Elect, *Come yee bleſſed of my Father.* Chriſt hath diuers kinds of Calls; Generall: whereby hee calleth to Chriſtianity, to repentance; offering to all ſaluation. Particular, whereby he calleth to ſome certaine place and office in Family, Church, or Common-wealth. He hath his extraordinary, or ordinary Call; he calleth mediately, or immediately; but this Call in the Text, I call, Chriſts immediate and Perſonall Call; calling by himſelfe, and of himſelfe, the Elect and onely them; taking ſpeciall notice of them, acknowledging them for his owne with approbation, calling them to ſaluation, *Come ye bleſſed, &c.* From Chriſt thus calling, and pronouncing this definitiue Sentence, I obſerue two things.

Obſer. firſt, that Chriſt is God Omniſcient; he knoweth all things, and knowes how to make a ſeparation of the good from the bad, that euer were from the beginning of the world to the end, and aſſigning them their due reward, which meere man could not doe. *Chriſt knowes his ſheepe, Iohn* 10. 27. *He knowes whom hee hath choſen, Iohn* 13.18. *The foundation of God ſtandeth ſure, and hath this ſeale, The Lord knoweth them that are his, 2 Tim.* 2.19. Not onely in this life, or in a generall knowledge, whereby he knoweth all things, but in a ſpeciall knowledge, acknowledging them, and approouing of them for his owne, as in the Text: *Come yee bleſſed, &c.*

The Vſes of this Obſeruation follow.

Firſt, to confute and condemne all Arrians, & all

ſuch as denie the Deity and God-head of Chriſt, holding him a meere man. Againe, all Atheiſts, who ſay in their hearts, *There is no God, Pſal.* 14.1. And all prophane liuers, that liue as if there were no God to take notice of their thoughts, words and works, *Profeſſing they know God, but by their workes denying him, being abhominable, diſobedient, and to euery good worke Reprobate, Tit.* 1.16. making a Tuſh at God, ſaying, Is there knowlege in the Almighty? He ſhall neuer ſee, nor regard it, *Pſal.* 10.11.13. *Pſal.* 94.7. and many ſuch places.

Secondly, this teacheth all Gods children, not to bee daunted or diſcouraged at the reproches of the wicked of the world, nor to maruaile, when they are reuiled, diſgraced, and miſcalled by them. Alas, the world know not Gods children, becauſe they know not Chriſt himſelf, 1 *Iohn* 3.1. Indeed, *If we were of the world, the world would loue his own, but becauſe Chriſt hath choſen vs out of the world, therefore the world hateth vs, Iohn* 15.19. But howſoeuer, Chriſt knowes vs and acknowledgeth vs for his for euer; *Marueil not then though this world hateth you,* 1 *Iohn* 3.13.

Laſtly, as this muſt comfort vs, that Chriſt knowes vs, ſo it muſt teach vs to liue as in his ſight and preſence, admitting him to bee the iuſt iudge of all our actions and dealings whatſoeuer; and to labour for to approue our hearts to be vpright, voide of all Hypocriſie and diſſembling, and to take heede of liuing in ſecret ſinnes; for howſoeuer we may here blinde the world, and make faire ſhewes, yet at the comming of Chriſt, hee will

make

make vs knowne to bee ſheepe or Goates, and reward vs accordingly, for hee is God omniſcient.

Secondly, I obſerue, That Chriſt ſhall bee the onely Iudge at the laſt day, who ſhall pronounce this bleſſed ſentence; and hee ſhall iudge properly, as man, in viſible forme, apparently to be ſeene of all; as appeares by theſe places: This ſame Ieſus, which is taken vp from you into heauen, ſhall ſo come, in like manner as ye haue ſeene him goe into heauen, *Acts* 1. 11. *Behold hee commeth with clouds, and euery eie ſhall ſee him, and they alſo which peirced him. Reu.* 1. 7. *The Lord Ieſus Chriſt ſhall iudge quicke and dead at his appearing, &c.* 2 *Tim.* 4. 1. *God hath appointed a day in which hee will iudge the world by that man, whom hee hath ordained, &c. Acts* 17. 31. *The Father iudgeth no man, but hath committed all iudgement vnto the Sonne,* as *Iohn* 5. 22. It is an Article of our Creede; And in *Daniel* it is written, *The Ancient of daies did ſit, &c. And one like the Sonne of man came with the clouds of heauen, and came to the Ancient of daies, who gaue him dominion, glory, and a Kingdome, &c.* at large, *Dan.* 7.

Obiect. But the Angells ſhall iudge; and the Apoſtles, and other Saints ſhall iudge the world, *Matth.* 19. 28. *&* 1 *Cor.* 6. 2. God the Father ſhall iudge, and the holy Ghoſt ſhall iudge, how then is Chriſt as man properly the iudge?

Anſ. The Angels ſhall iudge the world onely miniſterially, as being miniſtring ſpirits, to helpe forward the execution, as to gather all nations, to ſeparate them, to conuey the godly into heauen, &

to cast the wicked into hell. The Saints shall iudge as assessors, approuing the definitiue sentence so giuen by Christ. The Godly shall iudge the wicked, by good example of faith and repentance, taking away all excuse. God the Father shall iudge mediately by the Sonne; els hee iudgeth no man apart without the Sonne. God the holy Ghost, conuinceth in iudgement, *Iohn* 16. In a word, God iudgeth, *Authoritatiuè*, by authority and iudiciary power: Christ as man iudgeth, *Executiuè*; he onely executes iudgement, and so in regard of execution is the onely Iudge.

There is a saying in diuinity, *Opera Trinitatis ad extra, sunt communia*, The outward works of the Trinitie, are common to all the three persons: so is this worke of iudgement; but Christ as man, in regard of execution, and manner of iudging, is said alone to iudge, for he alone giueth the double definitiue sentence. Thus it is plaine in that forenamed place of *Iohn*, *The Father hath committed all iudgement to the Sonne*, *Iohn* 5.22. that is, He hath giuen him authority to execute iudgement, verse 27. *The Lord commeth with ten thousand of his Saints, to execute iudgement vpon all, &c. Iude* Epist. *v.* 14. 15.

The Vse is twofold:

First, it serues for the vnspeakable comfort and consolation of all the Elect, who shall appeare before him to bee their Iudge, who is their Sauiour, Redeemer, Mediator, and Intercessour. God commendeth his loue towards vs, in that, while wee were yet sinners, Christ died for vs; much more then being now iustified by his bloud, wee

shall

ſhall bee ſaued from wrath through him. For if when wee were enemies, wee were reconciled to God by the death of his Son; much more being reconciled, we ſhal be ſaued by his life. And not only ſo, but wee alſo ioy in God, through our Lord Ieſus Chriſt, by whom wee haue now receiued the attonement, *Rom.* 5.8.9,10,11. O bleſſed ioy, and ſweete conſolation! There is no condemnation to the godly, *Rom* 8.1. Nothing ſhall be laid to their charge, verſe 33. It is God who iuſtifieth, who ſhall condemne? It is Chriſt that died, yea rather that is riſen againe, who is at the right hand of God, who alſo māketh interceſſion for vs. Who ſhall ſeparate vs from the loue of Chriſt? I am perſwaded that nothing ſhall bee able to ſeparate vs from the loue of God, which is in Chriſt Ieſus our Lord, at large, *Rom.* 8.34. to the end. If the Iudge be on our ſide, who can bee againſt vs? Chriſt is our Iudge and Sauiour.

Secondly, this is a terrour to all the wicked, not only to ſuch as crucified him at his death, but doe daily crucifie him by their ſinnes, and liue and die in ſinne without repentance; little thinke theſe of appearing before Chriſt to bee their terrible and ſeuere Iudge, who will bee to them both *Iudex & vindex*, a Iudge and reuenger, to condemne them to hell; To execute iudgement vpon them, and to conuince all that are vngodly among them, of all their vngodly deeds, which they haue vngodlily committed; and of all their hard ſpeeches, which vngodly ſinners haue ſpoke againſt him, *Iude* Epiſt. 25. O conſider yee this, yee that forget God, leſt

he teare you in peeces, and there bee none to deliuer, *Psal.*50.22. And thus much of the person Calling; Now of the third point in the Inuitation, *viz.* the persons called; *Blessed of my Father.*

Come yee blessed of my Father.] In which I obserue two things; 1. That they are blessed; 2. Blessed of God; and why? By the blessed of God, are meant onely the Elect, as appeares by the fearefull estate, & cursed reiection of the Reprobate in the sentence of condemnation afterwards.

Now the Elect are blessed three waies, *viz.* { In this life. / In their death. / In the life to come.

In this life they are blessed two waies; 1. Temporally; 2. Spiritually. Temporally, in them and theirs, in body, goods, and name; witnes these places, *Deut.* 28.1. to 15. *Mat.*5.3. to 13. and *Psal.* 112. the whole, *and Psal.*128. *Psal.*41.1,2,3. verses. In all which wee may see at large, how God doth euery way blesse the godly, both in prosperity, and aduersity, in sicknes and in health, as a man can desire no more; for breuity sake, I beseech you to reade those places, and marke them wisely. Spiritually, God blesseth them in their soules, enriching them with all spirituall graces needfull to saluation. *Blessed be God who hath blessed vs with all spirituall blessings in Christ*, at large, *Ephes.*1.3, *&c. The Lord will giue grace and glory; no good thing will God withold from them. Psal.*84.11.

In their death they are blessed; First, it putteth an end to all their miseries: Secondly, it is a pas-

sage

ſage to eternall life; Thirdly, they ſhall neuer be hurt of the ſecond death. *Precious in the ſight of the Lord, is the death of his Saints, Pſalm.* 116.15. *Bleſſed are the dead, which die in the Lord, they reſt from their labours, and their workes,* (*i.* the reward of their workes) *follow them, Reu.* 14.13. *Bleſſed and holy is he that hath part in the firſt reſurrection, on ſuch the ſecond death hath no power, Reu.* 20.6.

In the life to come, moſt bleſſed; firſt in ſoule, then after in body and ſoule for euer. Bleſſed are they which are called to the mariage ſupper of the Lambe, *Reu.* 19.9. as here they are in my Text. Firſt, they haue the Lord for their God; what can be more bleſſed? *Bleſſed is the nation whoſe God is the Lord, and the people whom he hath choſen for his owne inheritance, Pſalm.* 33.12. Bleſſed is the man whom thou chooſeſt, and cauſeſt to approach vnto thee, that he may dwell in thy Courts; we ſhall be ſatisfied with the goodneſſe of thy houſe, euen of thy holy temple, *Pſal.* 65.4. *Happy is that people that is in ſuch a caſe, yea happy is that people whoſe God is the Lord, Pſal.* 144.15. Secondly, they enioy the preſence of God; *In whoſe preſence is fulneſſe of ioy, at whoſe right hand are pleaſures for euermore, Pſalm.* 16.11. Thirdly, they enioy the company of all the bleſſed Angels, and Saints, ſitting downe with *Abraham, Iſaack,* and *Iacob,* and all the holy Prophets and Apoſtles in the Kingdome of heauen. Laſtly, they ſhall performe that bleſſed exerciſe, which the Angells doe, ſinging praiſes continually vnto God; Therefore, *Bleſſed are they that dwell in thy houſe, they will be ſtill praiſing thee, Pſal.* 84.4.

Thus

Thus they are blessed; *propter influentiam internalium*; for the influence and flowing in of graces internall; *propter affluentiam externalium*; for the abundance of blessings externall; *propter confluentiam eternalium*, for the ouerflowing of ioyes eternall.

Againe, as they are called blessed, so they are the blessed of God; *Blessed of my Father*; Christs Father by nature, ours by grace and adoption. *The Elect* are called blessed of God; First, because they are *chari & dilecti*, according to the Hebrews acceptation, *i.* deare and beloued, or dearely beloued of the Father; as *Laban* said to *Abrahams* seruant, *Come in, thou blessed of the Lord, Gen.* 24. 31. Secondly, blessed of the Father; because all our blessednes comes from the Father, from his goodnesse, grace, and free loue in Christ; and so it is properly to be taken in this place; for the chiefe scope of this place, is to leade vs to the fountaine of blessednesse, namely, the free fauour of God, for all our saluation proceeds from thence.

The vse is twofold.

First, The consideration of this blessednesse, must teach vs to wait patiently for the fruition of it; and not to cast downe our selues too much, in regard of the manifold enemies in the world, the scoffs and taunts of the wicked, the many miseries and sorrowes which we here endure: but with patience to cheere vp our selues, with the meditation of this blessednesse, lifting vp our heads with ioy, as knowing our redemption draweth neere: and so to go on constantly with perseuerance, as

knowing

knowing that bleſſednesse attends vs, as the recompense of reward; ſo to bee ſtedfaſt, and vnmoueable, abounding in the worke of the Lord, becauſe we know our labour is not in vaine in the Lord, 1 *Cor.* 15. 58.

Secondly, as it is the bleſſednesse of God; wee muſt aſcribe nothing to good workes, but all to the grace of God: for whether I am elect, called, iuſtified, ſanctified, redeemed, adopted, &c. *By the Grace of God, we are that we are,* 1 *Cor.* 15. 10. Therefore, *Not vnto vs, not vnto vs, but to thy name Lord, be all the praiſe, Pſalme* 115. 1. And thus much of the firſt part, *viz.* the Inuitation.

Now of the *Exaltation.* [*Inherit the Kingdome.*

Our Sauiour Chriſt hauing thus called, and louingly inuited the Elect vnto his kingdome, doth here proceed to giue them poſſeſſion of it; In the former he ſhewes his loue *affectu*, here *effectu*: not onely in affection, but in the fruit of his affection; as indeed, *Omnes affectus in Deo, ſunt effectus*, All Gods affects are effects. Chriſt longs to haue vs with him, that as he is exalted head aboue all, ſo we his members ſhould be aduanced with him. It was his gracious promiſe long ſince made vnto his diſciples, *If I goe and prepare a place for you, I will come againe, and receiue you vnto my ſelfe, that where I am, there may ye be alſo, Iohn* 14. 3. Lo here in my Text, the bleſſed performance of this promiſe, *Come ye bleſſed of my Father, inherit the kingdome.* He doth not ſay here, as *Philip* to *Nathaniel, Come and ſee, Iohn* 1. 46. Though this ſight might bee ſome happineſſe, as ſome ſay, The happineſſe and feli-

city in heauen is, *visio beatifica*, the blessed vision and sight of God; and it was some fauour to *Moses* to see a farre off the land of promise; Neither doth he say, Come and enter, as he doth elsewhere, which is a greater happinesse, *Enter into thy Masters ioy*, *Matt.* 25. 21. And yet some would but enter, and shall not be able, *Luke* 13. 24. If a man see the Saints of God in heauen, and yet he himselfe with the foolish Virgins shut out, it doth but so much the more increase his woe, and sorrow; For there shall be weeping and gnashing of teeth, when ye shall see *Abraham*, and *Isaak*, and *Iacob*, and all the Prophets in the Kingdome of God, and you your selues thrust out, *Luke.* 13. 28. Neither doth he say, as elsewhere *Dauid* did, *Taste and see that the Lord is good, &c. Psal.* 34. 8. But this call of Christ, is like that voice in the *Reuelation*, which the two witnesses heard; They heard a great voice from heauen, saying vnto them, *Come vp hither*; and they ascended vp to heauen in a cloud, *Rev.* 11. 12. Like that in Saint *Matthew*, *I haue prepared my dinner, my Oxen and my fatlings are killed, and all things are ready, Come to the Mariage*, *Matth.* 22. 4. Yea it is such a voice, as comprehends all endlesse perfection, and ioy vnspeakable, *Come ye blessed, Possidete regnum*, Inherit the kingdome.

In this Exaltation, I consider briefly two things; First, to what they shall be exalted; that is, to a Kingdome. Secondly, the Manner of this Exaltation; and that is, by taking possession; by way of inheritance; *Inherit the kingdome*. First, to what? *A kingdome*. For the better vnderstanding of this,

we

we muſt know Gods kingdome is threefold: *Regnum Potentiæ, Gratiæ, Gloriæ:* A Kingdome of Power, Grace, and Glory.

First, there is a Kingdome of Power. This is the abſolute ſouereignty and power, by which he ruleth ouer all things, in heauen, earth, and hell; yea the deuills themſelues; This kingdome is euery where, and all the deuills in hell cannot hinder it, but they as all other creatures are ſubiect to it, and can doe nothing but what God willeth or permitteth; In this ſence it is taken in theſe places: Thine O Lord, is the greatneſſe, and the power, and the glory, and the victory, and the maieſty; for all that is in the heauen and in the earth is thine: thine is the kingdome, O Lord, and thou art exalted as head aboue all, *1 Chron.* 29. 10, 11, 12. The kingdome is the Lords, and he is the gouernour among the nations, *Pſal.* 22. 28. His kingdome ruleth ouer all, *Pſal.* 103. 19. They ſhall ſpeake of the glory of thy Kingdome, to make knowne the glorious maieſty of thy Kingdome, &c. *Pſal.* 145. 10, 11, 12. This is not heere meant; It may be called, Gods generall kingdome, or kingdome of his prouidence.

Secondly, The Kingdome of *Grace*; whereby God worketh in the Elect by his word and ſpirit in this life; It is a ſpirituall eſtate or regiment, which God exerciſeth in men, making them willingly ſubiect to his written word by his ſpirit; and this is an entrance into the Kingdome of glory, which is the perfection of this; This is the Suburbs, and the ſtate of glory the City. The Kingdome of heauen

is at hand: often in *Matthew*. *First seeke the Kingdome of God*, *Matth.* 6. But this is not heere meant.

Thirdly, there is the Kingdome of glory; which is the full fruition of immediate fellowship with the blessed Trinity in the third heauen, by meanes of Iesus Christ: A blessed estate of all the Elect in heauen, God in Christ becomming all things to them immediatly: of which reade, *Act* 1 14. 22. 1 *Cor.* 6.9, 10. *Rev.* 12. 10. 2 *Pet.* 1. 11. 2 *Tim.* 4. 18. These two may be called Gods speciall Kingdome: this here meant, *Inherit the Kingdome*.

Many are the Titles and Epithetes giuen in Scripture to this Kingdome; Sometimes, in regard of loue, affection, and kinde imbracements, and safety, it is called, *Abrahams* bosome, *Luke* 16. Sometimes, in regard of the pleasantnesse of the place, alluding to the garden of *Eden*; it is called *Paradise*, *Luke* 23. Sometimes, *The Fathers house*, *Iohn* 14. *The fulnesse of ioy*, *Psal.* 16. *The ioy of the Lord*, *Matth.* 25. *The new Ierusalem*, *Rev.* 3. 12. *A citie hauing a foundation*, &c. *Heb.* 13. *The glory of God*, *Rom.* 3. *A place of refreshing*, *Acts* 3. *A Temple*, *Psal.* 15. and 24. and here, *an Inheritance*, *A Kingdome*.

To stand curiously and precisely to set downe what it is, and what is in it, is more than Scriptures reueale; I may better describe it by saying what there is not, than what there is. Saint *Augustine*, though he knew where it was, (as it is aboue these visible heauens, inuisible) yet he defines life eternall to be, *Secreo quietis habitationem*, that is, the habitation of quiet rest, in which the Spirits

of

of the faithfull doe liue, and enioy the blessed and ioyfull sight of God. So sparing was this holy Father; and indeed, secrets belong to God, *Deut.* 29. 29. Thus much I dare say of it, as Scripture teacheth me. Glorious things are spoken of thee, O thou City of God, *Psal.* 87. 3. *Quicquid amabitur, aderit, & nihil desiderabitur, quod aberit*; that is, Whatsoeuer shall be loued, shall be present, and nothing shall be desired, which shall be absent; saith Saint *Bernard*. Saint *Pauls* example shall be my imitation; He was caught vp to the third heauen, into Paradise, and heard vnspeakeable words, which it is not lawfull for a man to vtter, 2 *Cor.* 12. 2, 3, 4. The things in this Kingdome are so *transcendent*, that the Prophet *Esay*, and Apostle could say, Eye hath not seene, nor eare heard, neither haue entred into the heart of man, the things which God hath prepared for them that loue him, 1 *Cor.* 2. 9. *Esay* 64. 4. I can but admire with *Dauid*; *O how great is thy goodnesse which thou hast laid vp for those that feare thee, &c. Psal.* 31. 19.

And so I will conclude this point with the saying of Saint *Bernard*, *Pax illa Dei est, quæ exuperat omnem intellectum, quanto magis sermonem nostrum*: that is, There is that peace which passeth al vnderstanding, how much more doth it exceede all that wee can speake or say? I come to the Application.

Obser. Hence we may see what a superexcellent state the Elect shall sustaine in heauen; A state of felicity and glory; A state of no lesse than Kings; A præeminent dignity; A priuiledge; A singular

prerogatiue; A Kingdome euerlasting, which none attaine vnto by power, or policy, but by Gods free fauour and mercy; *For it is the Fathers pleasure to giue vs a Kingdom, Luke* 12. A Kingdome whose King is the Trinity, whose Lawe is Charity, and whose bound is Eternity. Thus Christ hath made vs Kings vnto God, *Rev.*1.6. and wee shall reigne with him for euer. *Rev.*20.6.

Vse. How should this teach vs, to striue and labour for this Kingdome? It is no easie matter to attaine vnto it; *Wee must first seeke the Kingdome of God, Mat.*6.33. first of all, and most of all; first in order, first in degree. *Wee must striue to enter in at the strait Gate, for many will seeke to enter in* (when it will be too late) *and shall not be able, Luke* 13.24. *Non est facilis ad magna ascensus*; It is no easie climbing to such great things, saith Saint *Cyprian*. *The Kingdome of Heauen suffereth violence, and the violent take it by force, Mat.*11,12. Wee must bestow all cost, paines, diligence, vse all meanes, take all good occasions, that we may obtaine this Kingdome. We must despise the world, & al things in the world to get this; Wee must seeke those things which are aboue, and set our affections on this Kingdome, not on things on earth, *Coloss.*3.1,2. Our conuersation must be in heauen, from whence wee looke for the Sauiour, the Lord Iesus Christ, &c. *Philip.* 3.20. Wee should so prize it, and account of it, as all our care must bee how to come to this Kingdome.

Secondly, this must teach vs to labour for the grace of God, whereby wee may bee in the Kingdome

dome of grace in this life, and become members of this Church militant; ſo ſhall we haue entrance into this Kingdome of glory, in the Church Triumphant. Let vs therefore embrace the Apoſtles counſell; Wherefore wee receiuing a Kingdome which cannot be mooued, let vs haue grace, whereby we may ſerue God, acceptably, with reuerence and godly feare, *Heb.* 12.28. Let vs follow this counſell betimes, while wee haue time; for if wee ſhall neglect this, to embrace this world, wee ſhall with *Eſau* ſell our birthright for one morſell of meate, and hereafter, when wee would inherit this Kingdome, we ſhall be reiected; for we ſhall finde no place of repentance, though wee ſeeke it carefully with teares, *Heb.* 12.16.17.

Thirdly, this condemneth the vile and damnable opinion of the wicked, who hold it but loſt labour, and a vaine thing to ſerue God; when as the Text ſaith, the reward of the godly, is no leſſe than a Kingdome; Thus the Prophet *Malachy* brings in the wicked ſpeaking ſtout words againſt the Lord, ſaying, It is in vaine to ſerue God, and what profit is it, that we haue kept his ordinance, and that we haue walked mournefully before the Lord of Hoſts? And now we call the proud happy, yea they that worke wickedneſſe are ſet vp, &c. *Mal.* 3,13,14, 15. Therefore they ſay vnto God, depart from vs, for we deſire not the knowledge of thy waies, what is the Almighty that wee ſhould ſerue him? and what profit ſhould we haue if we pray vnto him, *Iob* 21.14,15.

Laſtly, the conſideration of this kingdome, muſt teach

teach vs to despise the profits and pleasures of this world, and to make choice of the seruice and glory of God aboue all things, as *Moses* did; For hee had respect vnto this recompense of reward, *Heb.* 11.26. In a word, it must teach vs to practise Saint *Pauls* counsell: Seeing wee haue this promise of such a Kingdome, let vs cleanse our selues from all filthines of soule and body, perfecting holinesse in the feare of God, 2 *Cor.*7.1. Wherefore bee ye stedfast and vnmooueable, alwaies abounding in the worke of the Lord, forasmuch as ye know your labour is not in vaine in the Lord. 1 *Cor.*15.58. Verily, there is a reward for the righteous, *Psal.*58. 11. This reward, is heauen, the Kingdome here spoken of; *Inherit the Kingdome.* Thus wee see to what we are exalted; A Kingdome.

Now briefely of the manner of our Exaltation, which is by taking possession, by way of inheritance, *Inherit the Kingdome.*

Inherit.] The happinesse of true beleeuers, is not in present possession, but in reuersion; here we liue by faith, in hope & expectation; at the iudgement day we shall haue the full possession, and enioy the full fruition, when Christ shall inuest vs, and giue vs full possession, saying, *Inherit.* Now are we the Sonnes of God, but it doth not yet appeare what we shall be, 1 *Iohn* 3.3. The perfection of the happines of the Elect is in part hid from them, during this life, but then it shall bee made manifest to all Gods Saints. Thus it is called the hope laid vp for vs in heauen, *Coloss.*1,5. An inheritance incorruptible, and vndefiled, and that fadeth

deth not away, reserued in heauen for vs, &c. 1 *Pet.* 1.4. The inheritance of the Saints in light, *Coloss.* 1.12. Thus we are Sonnes; if Sonnes, then Heires, Heires of God, and ioynt Heires with Christ, *Rom.* 8.16,17. hauing right & title in and through him, to this Kingdome in this life; and fully inheriting in the world to come; *Inherit the Kingdome.* Thus Heauen is called an inheritance; not properly as our secular inheritances, *viz.* by consanguinity, or neerenes of bloud, or by exchange, or by marriage, or by any purchase of ours, or by birth, or by warre or conquest, and the like; but by grace, being the adopted Sonnes of God, and purchased for vs, by Christs death. It is Christs inheritance by nature, ours by adoption; Christ redeemed vs, that wee might receiue the adoption of Sonnes, & hauing receiued this adoption, we are no more seruants, but Sonnes; and if Sonnes, then Heires of God through Christ, *Gal.* 4.5,6,7. Wee are all the children of God by faith in Christ Iesus; wee are all one in Christ; and if we be Christs, then are we *Abrahams* seede, and Heires according to the promise, *Gal.* 3.26,27,28,29. Thus if we serue God in truth with all our hearts, and performe the duties of our generall and particular callings faithfully, when the chiefe Shepheard shall appeare, we shall receiue this Crowne of glory that fadeth not away, 1 *Pet.* 5.4. of the Lord wee shall receiue this inheritance, *Coloss.* 3.24. A reward, therefore free; an inheritance, therefore sure; of which Christ himselfe will giue vs possession; *Inherit the Kingdome.*

Obſer. Firſt, from hence, that heauen is called an inheritance, I gather it is Gods free gift, and no merit of ours. There is no earthly inheritance giuen of Parents to their children by or for their deſerts, but of free gift, of loue vnto their children; yea many times before the children are borne, or can doe any thing for themſelues; So eternall life, called here an inheritance, is a reward of Gods meere mercy, not of mans merit; God out of his loue giueth it to vs, becauſe he hath adopted vs for his children; yea he prepared it for vs before wee were borne, or could doe any thing for our ſelues, for it is prepared for vs, before the foundation of the world. And howſoeuer children may alledge for themſelues; I am begotten of my Fathers body, I come out of my Fathers Loynes, I am right heire, &c. yet wee cannot claime ſo much that wee come out of the Loynes of our heauenly father, but are onely Sonnes by adoption. This doctrine, that it is a free gift, is confirmed by Scripture; The *gift* of God is eternall life through Ieſus Chriſt our Lord, *Rom.* 6. 23. *Be faithfull to death, and I will giue thee the crowne of life*, *Rev.* 2. 10. Henceforth is laid vp for me a crown of righteouſnes, which the Lord the righteous Iudge ſhall *giue* me at that day; and not to mee onely, but to them alſo that loue his appearing, 2 *Tim.* 4. 8. And now brethren I commend you to God, and to the word of his grace, which is able to build you vp, and to *giue* you an inheritance among all them which are ſanctified, *Act.* 20. 33. It is called Gods inheritance to giue to whom he wil, *Epheſ.* 1. 18.

Vſe.

Vſe. This confutes our merit-mongers the Papiſts, who bragge that they can, and doe merit heauen and ſaluation by their good works. There are two arguments here in the Text, condemning merits. Firſt, becauſe heauen, and this kingdome ſpoken of, is an inheritance; if an inheritance, then a free gift; if a gift, then by grace; if by grace, then not by workes, *Epheſ.*2. Secondly, as God ſaid of the children yet vnborne, before they had done good or euill, *Iacob haue I loued, but* Eſau *haue I hated, Rom.*9: So before we were borne, or had done either good or euill, this inheritance was *prepared from the beginning of the world*; how then doe wee merit? All our beſt workes are imperfit, and ſo cannot merit; and when wee haue done all that wee can doe, wee doe but our dutie, and we are vnprofitable ſeruants, *Luke* 17.10. That which is of dutie cannot merit; that which is vnprofitable cannot merit; therefore nothing can merit heauen. Gods mercies are our merits; and when he giues vs this inheritance, *coronat dona ſua, non merita noſtra*, hee crownes his owne gifts, not our merits. If any ſhall here ſay, To what purpoſe ſerue good workes. I anſwer with Saint *Paul*; They are the cauſey-way to walke to heauen, but no cauſe why wee goe to heauen, *Epheſ.*2.10.

Secondly, this happines of the faithfull being an inheritance, muſt miniſter much comfort to them; for though they are neuer ſo poore, neuer ſo deſpiſed of the world, their liues changeable and full of miſeries, their daies few and euill; yet they haue

an enduring ſubſtance, their inheritance endures for euer, and all the daies of their liues God acknowledgeth them for his owne Heires, as *Pſal.* 37.18. *The Lord knoweth the daies of the vpright, and their inheritance endureth for euer.* Reade *Iames* 2.5.

Thirdly, this muſt teach vs to bee willing to vndergoe with patience, all croſſes, troubles, and affl ctions of this life; we muſt ſuffer any thing for Chriſt, come what will come, ſeeing in the world to come, we ſhall bee coheires with Chriſt; what would not a Subiect endure for his Prince, if he ſhould promiſe him a good reward? What then, if he ſhould promiſe him his palace? but what if he ſhould promiſe to make him heire of his whole Kingdome? Behold here a greater inheritance, than all the Kingdomes in this world, the Kingdome of Heauen; what ſhall wee not ſuffer for Chriſt? yea what can wee ſuffer ſufficiently for ſuch an incorruptible crowne of glory? Marke therefore what Saint *Paul* ſaith, If we are children, then Heires, Heires of God, ioynt Heires with Chriſt, if ſo be that we ſuffer with him, that we may alſo bee glorified with him, *Rom.* 8.17. Through many tribulations muſt we enter into the Kingdome of heauen.

Obſer. 2. Hence laſtly I obſerue, That all ſhall not be Heires of this Kingdome, all ſhall not inherit, and ſo all ſhall not be ſaued; but onely the Elect; the bleſſed of the Father, *Come yee bleſſed, &c. Inherit.* Thus it is called, the inheritance of the Saints, *Coloſſ.* 1.12. It is not common to all,

but

but appropriated to Saints; onely Saints inherit. *Paul* praies that the *Ephesians* might know, what is the riches of the glory of Gods inheritance in the Saints, *Ephes.* 1. 18. It must be a true Christian, a godly, and sanctified man, that must hold by this faire, firme, and sure tenure. For God giues this inheritance among all them which are sanctified, *Act.* 20. 33. Christ is the great heire of all things, *Heb.* 1. 2 And only his children coheirs with him, *Ro.* 8. 17.

Vse. O how should this rouse vs vp, to giue all diligence to make our calling and election sure, 2 *Pet.* 1. 10. We must be sure to be true Israelites, sure to be Saints, to become regenerate, and reformed and transformed to the image of Christ; we must be more than flesh and bloud. For flesh and bloud, (that is, the man that remaines in his naturall, carnall, and corruptible estate) cannot possesse and inherit the incorruptible Kingdome of God, 1 *Cor.* 15. 50 *Except a man be borne againe, of water and the Spirit, he cannot enter into the Kingdome of God, Iohn* 3. 5. *Not euery one that saith, Lord, Lord, shall enter into the Kingdome of heauen, but hee that doth* in this life *the Fathers will which is in heauen, Matth.* 7. 21. We must labour to be sure of the imputation of Christs righteousnesse; Then being iustified by his grace, we shall be made heires, according to the hope of eternall life, *Tit.* 3. 7. In a word: Let vs haue a speciall care to looke to our waies, and liues, and be sure that we liue and lie not in any one sinne which God hath threatned with the losse of this inheritance; Know yee not, that the

vnrighteous ſhall not inherit the Kingdome of God? Be not deceiued; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abuſers of themſelues with mankinde, nor theeues, nor couetous, nor drunkards, nor reuilers, nor extortioners, ſhall inherit the Kingdome of God, 1 *Cor.* 6.9. Now the workes of the fleſh are manifeſt, which are theſe; Adultery, fornication, vncleanneſſe, laſciuiouſneſſe, idolatry, witchcraft, hatred, variance, emulations, wrath, ſtriſe, ſeditions, hereſies, enuyings, murthers, drunkenneſſe, reuellings, and ſuch, like; They which doe ſuch things, ſhall not inherit the Kingdome of God, *Gal.* 5.21. For this ye know, that no whoremonger, nor vncleane perſon, nor couetous man, who is an Idolater, hath any inheritance in the kingdome of Chriſt, and of God; *Let no man deceiue you with vaine words; for becauſe of theſe things, commeth the wrath of God vpon the children of diſobedience. Be not therefore partakers with them*, *Epheſ.* 5.5,6,7. And thus much of the Exaltation, *Inherit the Kingdome.*

Now of the Third part, concerning Gods Predeſtination, in theſe words; *Prepared for you, from the beginning of the world.* In which I obſerue briefly three things: 1. That this Kingdome is prepared. 2. The time; from the beginning. 3. For whom? not for all, but for *You.*

1. The Act.
2. Antiquity.
3. The Perſons.

Prepared,

Prepared, i. *Ordained.*] God, in Greeke is Θεὸς, which comes either of Θέω, *curro, quia per omnia currit*, becauſe God runnes through all things; or elſe, Θεὸς, of Θεάομαι, to ſee; becauſe God ſeeth all things, paſt preſent, and to come. *Deus omnia videt, præuidet, prouidet*; that is, God ſees all things, foreſees all things, prouides all things; *Videt exiſtentia, præuidet futura, prouidet abſentia*; that is, he ſeeth things that are, foreſees things which ſhall be, prouides what is wanting; that nothing can be deſired either for this life, or the life to come, but it is prouided by God for his children. Hee brought not man into a naked world, but furniſhed with all varieties both for profit and delight; and when man goes out of the world, he is not left deſtitute, though he goes naked as he came; but the children of God are prouided for; For God hath prepared for them a City, *Heb.* 11. 16. This City is the third Heauen inuiſible; there hath he prepared ſuch tranſcendent things, as eie neuer ſaw, eare neuer heard, heart of man connot conceiue, tongue can neuer vtter, 1 *Cor.* 2. 9. Expreſſed in the Text, to be no leſſe than a Kingdome, *Inherit the Kingdome prepared*: He doth not ſay here, it is now a preparing; or it is to be prepared; or it is newly prepared; but, it is prepared, and that of old; from the beginning of the world. Thus none of them that truſt in God, ſhall be deſolate, *Pſa.* 34. 22. Heauen is ſaid to be prepared, becauſe God made it. *In the beginning God made heauen and earth*, *Geneſ.* 1. 1. God by wiſdome made the heauens, *Pſa.* 136. 5. Iob is a *City hauing foundations, whoſe builder and ma*

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ker is God, Heb. 11. 10. The worlds were framed by the word of God, *Heb.* 11. 3. Thus, *Thy Throne ô God, is eſtabliſhed of old, Pſal.* 93. 2. God prepares both for the wicked, and the godly; Hell for the wicked; *Tophet is prepared of old*; that is, *Hell*, as *Eſay* 30. He prepared for the wicked inſtruments of death, *Pſal.* 7. 13. And the wicked ſhall heare this fearefull ſentence of condemnation, *Goe yee curſed into everlaſting fire, prepared for the deuill and his Angells, Matth.* 25. 41. But certainly heauen is prepared for the godly, who ſhall heare this bleſſed ſentence, *Come ye bleſſed, Inherit the Kingdome prepared for you*, that is, ordained for you.

Obſer. Hence I gather, that the third Heauen is one of Gods creatures, and not eternall, as ſome haue held; The reaſon is, becauſe God made it, built it, created it, prepared it. And as it is a creature, ſo it is the moſt excellent of all the works of God. If any ſhall here obiect thus, God is eternall; and God muſt be in ſome place, and heauen is the place of God, therefore heauen is coeternall with God: It is anſwered; Heauen is the place of Gods glory, where he doth moſt manifeſt, and magnifie his glory; but it is not the place of his eſſence, ſubſtance, or being; or the place of his God-head, which is infinite, and incomprehenſible: Behold, the heauen, and heauen of heauens, cannot containe thee O Lord, 1 *King.* 8. 27.

Vſe. This confutes the opinion of thoſe who hold heauen to be euery where; this is falſe; First, if Heauen be euery where, it muſt be God, for whatſoeuer is euery where, muſt needs be Deified;

but

but it is not God, but one of his creatures, and is in his limited and appointed place; God prepared it. Some haue obiected, where God is, there is heauen; God is euery where, therefore heauen; as where the King is, there is the Court: It is answered; where the Kings presence is, there is his power, and so where he is, the Court is; but if we take the Court for some chiefe house, it is false. So the third heauen, being Gods most glorious Court, is not euery where, though Gods essence, power, and glory be euery where; Besides, Heauen cannot be euery where, for then it must bee in Hell.

Secondly, Is heauen prepared? Hence I gather, that it is a place most certaine and sure, and not to be doubted of; It is an inheritance, that hangs not on any doubtfull euent, but remaines for vs in heauen; *It is prepared.* Which maketh against the Papists, who teach vs to doubt of our saluation, whereas we may assure our selues euen in this life, as truly as God hath appointed a iudgement day, that the Elect shall certainly be saued, because heauen is prepared for them. Thus with Saint *Paul*, euery childe of God may assure himselfe, that heauen being prepared, it shall be giuen vs; *There is laid vp for me a crowne of righteousnesse; which the Lord the righteous Iudge shall giue vnto me at that day; and not to mee onely, but to all that loue his appearing.* 2 *Tim.* 4. *&* 8.

Thirdly, Is heauen prepared? Then this makes against diuers sorts of people. First, the Atheists; who say in their hearts, *There is no God, Psal.* 14. 1.

If no God, no heauen. God is not in all the wicked mans thoughts, *Pſal.* 10.4. Secondly, the Sadducees, and others like them, who deny the reſurrection of the dead, and ſay there is neither Angell, nor ſpirit, *Act.* 23.8. if ſo, there is no heauen. Thirdly, Thoſe ſcoffers, walking after their owne luſts, and ſaying, Where is the promiſe of his comming? For this they willingly are ignorant of, that by the Word of God, the heauens were of old, &c. and that the heauens which are now, are by the ſame word kept in ſtore, &c. 2 *Pet.* 3. 3. 4, 5, 6, 7.

Fourthly, is heauen prepared? This muſt miniſter ſweete comfort to the ſoules of all the Elect; knowing that certainly they ſhall inherit it. Thus our Saviour Chriſt comforteth his Diſciples; *Feare not little Flock, it is your Fathers pleaſure to giue you the Kingdome, Luke* 12.32. *Let not your heart bee troubled; In my Fathers houſe are many Manſions; I goe to prepare a place for you; And if I goe and prepare a place for you, I will come againe, and receiue you vnto my ſelfe, that where I am, there yee may bee alſo, Iohn* 14.1, 2, 3. Yea, *where I am, there ſhall my ſeruant bee, Iohn* 12.26. *Father, I will that they alſo whom thou haſt giuen mee, be with me, where I am, that they may behold my glory, Iohn* 17.24. The holy Ghoſt ſaith, *that the Elect, ſhall be Heires of Salvation, Heb.* 1.14. *For the inheritance is reſerued in heauen for vs, 1 Pet.* 1.4. The Lord himſelfe ſhall deſcend from heauen with a ſhoute, with the voice of the Archangell, and with the Trumpe of God: and the dead in Chriſt ſhall riſe firſt; Then *wee which are aliue,*

and

and remaine, ſhall be caught vp together with them in the clowdes, to meete the Lord in the aire; and ſo ſhall we be euer with the Lord; wherfore comfort one another with theſe words, 1 *Theſſ.*4.16,17,18. Thus heauen is prepared, that is, ordained, and appointed of God before all worlds; for, God hath not appointed vs to wrath, but to obtaine ſaluation by our Lord Ieſus Chriſt, who died for vs, that whether wee wake or ſleepe, wee ſhould liue together with him: Wherefore comfort your ſelues together, 1 *Theſſ.*5.9,10,11, And thus much of the Act. *It is prepared.*

Now briefly conſider the Antiquity of this heauenly Kingdome, the time when it was *prepared*, and that is, *ab origine mundi, from the beginning of the world*; As *Hell* for the wicked is prepared of old, that is, ordained of old, *Eſay* 30.33. *So Heauen the Throne of God is eſtabliſhed of old, Pſal.*93.2. It is not now in preparing, (as I ſaid before) or is hereafter to be prepared, or yet is newly prepared; for where then ſhould wee thinke the ſoules of all our Forefathers, of all the Saints departed, from *Adams* time till now, ſhould bee or reſt? but our Sauiour ſpeakes of the time long ſince paſt, *It is prepared from the beginning of the world.* So *Paul* ſpeakes of the time paſt, *The eie hath not ſeene, &c. the things which God hath prepared for them that loue him,* 1 *Cor.*2.9. So *Dauid* ſpeakes in the time paſt: *O how great is thy goodneſſe which thou haſt laid vp for them that feare thee; which thou haſt wrought for them that truſt in thee, Pſal.*31.29.

Obiect. But it may be obiected; *God hath chosen vs in Christ before the foundation of the world*, *Ephes.* 1.4. and our Sauiour Christ saith after his Ascension, *I goe to prepare a place for you*, *Iohn* 14.2. How then can it be said to be *prepared from the beginning of the world?* Answer, *Ante mundi constitutionem, per prædestinationem*; *ab origine mundi, per creationem*; *post ascensionem, per apertionem*, that is, *Prepared before the foundation of the world*; by prædestination: In Christ wee haue obtained an inheritance being predestinated according to the purpose of him who worketh all things after the counsell of his owne will, *Ephes.* 1.4,5. and 11. *verses. It is prepared from the beginning of the world*, by creation. It is *prepared* after Christs Ascension, by making a way, opening, and more fully manifesting the same to be already *prepared*; Or Christ is said to prepare a place in *diem resurrectionis*, *viz.* against the day of resurrection, as *Caluin* noteth: not that hee by his ascension did prepare a place in heauen; but it being before prepared, he by his ascension makes way, that by vertue of his resurrection, our bodies shall rise againe, and so by vertue of his ascension, our soules & bodies at the resurrection, shall haue free accesse, into heauen *prepared from the beginning*.

Obser. First, hence I note, that the soules of the faithfull before Christs ascension, were not in a place by some called *Limbus*, as some haue held, but immediately after their departure, they are in heauen, *prepared for them, from the beginning*; For God

God did not prepare it in vaine: neither indeed is there any ſuch place, as *Limbus patrum*; *Limbus infantium*; or Purgatory; but meere lies deuiſed by the Papiſts: There are but two places, Heauen, or Hell; and the Scriptures tells vs plainely; that as ſoone as a man is dead, *His body returnes to the earth as it was, and his ſoule returnes to God who gaue it*, Eccleſ. 12,7.

Secondly, did God *prepare this Kingdome from the beginning of the world?* Hence wee may note the vnſpeakeable loue, care, and ſingular prouidence of God for the godly, prouiding for them ſuch a Kingdome, ſuch an inheritance, before they had any being: as alſo his vnſpeakeable mercy, in prouiding ſuch a place for any of vs, whereas in iuſtice he might haue throwne vs to Hell. *But the mercy of the Lord is from euerlaſting to euerlaſting, vpon them that feare him, &c.* Pſal. 103.17. that is, from euerlaſting predeſtination, to euerlaſting glorification. Thus the Lord careth for the righteous, Pſal. 146. 8. Thus God delighteth, and taketh pleaſure in them that feare him, in thoſe that hope in his mercy, Pſal. 147.11. Wherefore God is not aſhamed to bee called their God, for hee hath prepared for them a City, Heb. 11. 16. and as the Text hath it, a *Kingdome prepared from the beginning of the world.*

Vſe. This muſt teach vs, alwaies to rely on Gods Prouidence, as knowing that hee will much more prouide for vs now we are, and haue a being; if hee hath prouided the greater, he wil ſurely prouide the

leſſe, as all neceſſaries for this life. Let vs be content with thoſe things which we haue, for he hath ſaid, *I will neuer faile thee nor forſake thee*, *Heb.* 13. 5. *For the Lord will not caſt off his people, neither will he forſake his inheritance*, *Pſal.* 94. 14. *Truſt in the Lord and doe good, ſo ſhalt thou dwell in the land, and verily thou ſhalt be fed. Delight thy ſelfe in God, and he ſhall giue thee thy hearts deſire. Pſal.* 37. *Caſt all your care vpon God, for he careth for you*, 1 *Pet.* 5. 7.

Vſe. Secondly, this may further teach vs, in all our ſtreights to goe vnto God by humble Prayer, to craue of him ſuch things as wee neede. Heires may boldly goe vnto their Parents, and they cannot be denied ſufficient maintenance, eſpecially if their Parents be rich; So when we goe vnto God by Prayer, this will bee a preuailing motiue with God, Oh, this is my Heire, ordained of old to ſaluation, I may not denie him, what is good for him; He that ſpared not his owne Sonne, but deliuered him vp for vs al; how ſhall he not with him alſo freely giue vs all things? *Rom.* 8. 32. For the ſame Lord ouer all, is rich vnto all that call vpon him, *Rom.* 10. 12. and if earthly parents know how to giue good things to their children, *how much more ſhall your heauenly Father? &c. Luk.* 11. 13.

Vſe. 3. Further this muſt teach vs, in all eſtates whatſoeuer wee are, therewith to bee content, *Philip.* 4. 11. whether it be in proſperity, or aduerſity, in afflictions, ſicknes, penury, croſſes, loſſes; knowing this, that heauen of old is prepared for vs, euen *from the beginning of the world*; it is an inheritance

heritance that fadeth not away, but reſerued in heauen for vs, who are kept by the power of God through faith to ſaluation, 1 *Pet.*1.4,5. Oh, what will not men doe in hope of reuerſions? they will pinch and ſpare, goe barely, liue meanely, fare hardly, and all for hope of their enlargement, which will make amends for all. This made the Patriarchs contented, to ſoiourne in a ſtrange Countrey, to liue in tents, &c. for they looked for Heauen, *Heb.*11.9,10. Whatſoeuer wee loſe, wee cannot loſe our inheritance, for as it is prepared of old, ſo it is entailed to vs; and though men doe breake of the entaile, and diſhinherit, yet God cannot; he may afflict vs, ſcourge vs, and chaſtice vs, but hee will neuer vtterly take his mercy from vs, *Pſal.*89.32,33. Therefore ſaith *Dauid, Bleſſed are the people, whom the Lord hath choſen for his owne inheritance*, *Pſal.* 33.12. For hee makes knowne the riches of his glory, on the veſſels of mercy, which hee had afore prepared vnto glory, *Rom.* 9.23. And ſo I come to the laſt point in the Text.

The third thing in this laſt clauſe, is the parties, for whom this kingdome is prepared; and that is, not for all, but *for you: prepared for you from the beginning of the world.*

For you,] It was the opinion of *Origen*, That Chriſt died for all, and that all men without exception ſhould be ſaued, euen the moſt wicked, yea, that the deuills themſelues ſhould be ſaued at laſt. An opinion flat contrary to the word of God, and

expreſly

expresly against this Text. For, *Tophet*, that is, Hell, *is ordained of old*; *It is prepared for the wicked*, *Esay* 30. Vngodly men were before ordained to this condemnation, *Iude Epist. vers.* 4. *The wicked shall be turned into hell, and all the Nations that forget God*, *Psal.* 9. 17. For the sentence of condemnation shall passe vpon them, irreuocable, *Goe ye cursed into euerlasting fire, prepared for the deuill and his Angells*, *Matth.* 25. 41. It is also against the Text; for the parties here meant for whom heauen is prepared, are only the Elect, the faithfull, true beleeuers, true repenting sinners, called here the blessed of the Father, *Come ye blessed of my Father, inherit the Kingdome, prepared for you*. Wherefore God is not ashamed to be called their God, for he hath prepared for them a City, *Heb.* 11. 16. That is, for the company of beleeuers, there spoken of, not for all. They are onely the vessels of mercy, which God had afore prepared vnto glory; euen vs whom he hath called, not of the Iewes onely, but also of the Gentiles, *Rom.* 9. 23, 24. It is an inheritance giuen onely to the sanctified, *Acts* 20. 30. An Inheritance of the Saints, *Coloss.* 1. 12. It is a Kingdome giuen onely to the little flocke, *Luke* 12. 33. Thus it is prepared for you, that is, onely for you who are Elect; as Christ saith elsewhere, *I speake not of you all, I know whom I haue chosen*, *Iohn* 13. 18.

It is obiected, that in many places of Scripture, Christ is said to die for all; *Heb.* 2. 9. *He gaue himselfe a ransome for all men*, 1 *Tim.* 2. 6. *He is the propitiation for the sinnes of the whole World*, 1 *Iohn* 2. 2.

And

And many such like places; therefore all shall be saued. I answer, the word, *All*, must be vnderstood, not generally, but restrictiuely, and indefinitely, for, Many; vnderstanding it, *de generibus Singulorum, non de singulis generum*; that is, of all sorts of people, *viz.* beleeuers of all sorts; not euery one of euery sort. Thus Christ explaines it; *This is my blood of the new Testament, which is shed for* many, *for the remission of sinnes, Matth.* 26. 28. God promised to *Abraham* that in his seed, *All the Nations of the Earth should be blessed, Gen.* 22. Saint *Paul*, repeating this couenant recorded by *Moses*, putteth Many, for All; Saying, *The Lord made Abraham a Father of many Nations, Rom.* 4. 17. All Nations, then, is meant the faithfull of all Nations, and not all men in all Nations. So Christ is the propitiation for the sinnes of the whole world; that is, of all beleeuers in the whole world; for *Iohns* meaning is, not for our Sinnes onely, that is, for vs, that are beleeuers now, and liue in our times, but for the sinnes of the whole world, *i.e.* for all beleeuers that haue beene from the beginning, and shall bee to the end of the world; and not meant of all the godly and wicked, as some would hold.

Obiect. But God will haue all men to be saued, &c. 1 *Tim.* 2. 4. And whatsoeuer God willeth shall come to passe; *Ergo*, All shall be saued. I answer three waies, to this place. First, it is meant here of all sorts of men, *viz.* beleeuers of all sorts, as ap-

peares from the first verse to this. Secondly, the words are not to be read alone, but with those that follow, *and to come to the knowledge of the truth*; so it is true, God will haue all to bee saued, that come to the knowledge of the truth. Thirdly, there is a twofold will; *voluntas signi*; *voluntas beneplacity*; that is, Gods signifying, and reuealed will; or his secret will, the will of his good pleasure: God will haue all men to bee saued, is meant of Gods reuealed will, not of his secret will; for whatsoeuer God willeth in his secret will, absolutely doth come to passe. But God is the Sauiour of all men, &c. 1 *Tim.* 4. 10. *Answer*, God is the Sauiour of all men that are saued; Or thus, God is the Sauiour of all men, temporally, by conseruation, gubernation, and the like; but specially of those that beleeue, *viz.* spiritualy here, by grace, and eternally, hereafter in glory; and of those beleeuers only, & their saluation, speakes the Text, *Come ye blessed of my Father, inherit the kingdome prepared for you*, and onely for you.

Obser. Hence I gather, that vniuersall calling, whereby God calls all men effectually, and vniuersall election, whereby God decrees all and euery man to be saued, as some haue held, is a doctrine flat contrary to the Word of God, and against this Text. Indeed, if God did call all effectually, all should be saued, but all are not so called, for whom God did predestinate, them he called, *Rom.* 8. 30. besides, all that are called, are not chosen; *for many*

are

are called, but few are chosen, Mat. 22. 14. That is to be vnderstood of the outward calling by the word onely; but all who are effectually called, by the inward calling of the spirit, are chosen. Againe none are saued but those who are chosen, but all are not chosen to life eternall; for, none shall be saued, but he that beleeueth; and he that beleeueth not shall be damned, *Marke* 16.16. But all men haue not faith, 2 *Thesse.*3.2. For onely as many as were ordained to eternall life, beleeued, *Act.*13 48. and the Text saith, *Yee blessed of the Father, inherit the Kingdome, prepared onely for you*, therefore, all were not chosen to saluation.

Vses. First, this serues to minister sweete comfort to all the godly, being assured, that their saluation is most certaine; they are chosen to saluation, for the Kingdome is prepared for them; he that beleeueth, hath euerlasting life, *Iohn* 3.36. The Papists say, he hath it in hope onely. *Answ.* if in hope, then certaine hope makes not ashamed, *Rom.* 5.5.

Secondly, this is to terrifie all wicked, and vngodly, prophane liuers, who liue without any feare of God, void of all grace, or desire of grace, being altogether disobedient to God and his Word, and hate to be reformed; They haue no part in saluation by Christ; but their end is destruction, *Philip.* 3.19. their damnation is iust, *Rom.*3.8. *They shall be punished with euerlasting destruction, from the presence of the Lord, and from the glory of his power, when*

hee shall come to be glorified in his Saints, 2 *Thess.* 1. 9. 10. They shall not inherit this Kingdome, *Gal.* 5. 1 *Cor.* 6. *Ephes.* 5. But shall heare that fearefull and terrible sentence, *Goe ye cursed into everlasting fire, prepared for the divell and his Angells.* Christ is the Author of eternall saluation, vnto all them, that obey him; and to no other, *Heb.* 5. 9.

Lastly, seeing heauen is prepared onely for the Elect; Therefore my deare brethren, giue all diligence, to make your calling and election sure, 2 *Pet.* 1. 10. It is no easie matter to doe; it is no trifling matter; it is no matter of dalliance, or of delay, but a matter of greatest moment of any thing in the world; which will require great labour, paines, cost, and all diligent imployment. Make therefore your election sure, by your vocation; and your vocation, by your iustification; and your iustification, by your sanctification; so by all these you shall make sure your glorification, *Rom.* 8. 30. Which glorification shall bee, when this blessed sentence shall bee pronounced vpon you, *Come yee blessed of my Father, inherit the Kingdome prepared for you from the beginning of the world.*

To conclude all in a word; *quia non peruenitur ad terminum, nisi per viam*; that is, we cannot come to the end, but by a way; Now the way to heauen, is by Christ. None commeth to the Father, but by him. For, hee is the way, the truth, and the life,

Iohn

Iohn 14.6. *Via sine dolo, veritas sine dubio, vita sine termino. i.e.* The way without deceit; the truth, without doubt; the life without end. Hee is, *via in exilio, veritas in consilio, vita auxilio, vel merito. i.e.* The way in exile, the truth in counsaile, the life by his merit. Hee is the way by which, the truth in which, the life for which all you come. *Via quærentibus; veritas inuenientibus; vita sine morte permanentibus. i.e.* Hee is the way to those that seeke him; the truth to those that finde him; the life without death, to those that abide in him. The way in his example; the truth in his promises; the life in his reward; The way, for no man comes to the Father but by him; the truth, because euery one is taught of him; the life, for none shall enioy heauen but for him; The way, to leade vs; the truth to enlighten vs; the life to feede vs. *Come* therefore vnto him (in this life) all yee who are weary and heauy loaden, and hee will refresh you, *Matthew* 11.28. *Come* by faith; for hee that commeth to God, must beleeue that God is, &c. *Hebrewes* 11. 6. *Come* by loue; by repentance, by humility, by hope. *Come* to him, speedily, earnestly, willingly, boldly; make no excuses with those in the Gospell, for profit, honour or pleasure, *Luke* 14. 16. to 20. Listen then to this Call on earth, and enioy this blessed Call for euer,

Come ye blessed of my Father, inherit the Kingdome prepared for you, from the beginning of the world. Which grace God grant us, and to which glory God bring us, for Christs sake, *Amen.*

FINIS.

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